M2118
Thursday April 13, 1972
Barn
Group II

Mr. Nyland: So, two weeks ago we were here, in between we had that Yale meeting. So, I'm glad to be back again. A few little remarks first. Many of us are devotees of Dr. Reiger. Will you please, when you want to go and see him, make an appointment. It is not right to just take a chance and hope for the best. And you have to treat him more decently and make your arrangements through Mildred. Even if it means that you have to sit and wait—which usually is the case—it is not right to just come in and expect that he will treat you. I say this because I know some complaints have been made.

Tomorrow evening I will want a little meeting at six o'clock with those people who have been sending me tapes about their activities. It is limited to those people. It's not a question of keeping secrets away from those, but I do want curiosity-seekers to stay out of that meeting. It is a meeting for practical discussion of what has to do with an Activity, and those who have been taking the trouble in making statements every week, they are entitled to it and I think that for them it would be very useful. There may be a few others who perhaps belong in the same kind of a category, although they may not have made any particular tape or cassette. If that's the case, then you can ask me tomorrow. But I want it limited, because otherwise it starts to overflow again, and it is of very little use for many when you just come because there happens to be a meeting. And don't feel excluded, because it probably doesn't concern you, really.

There's also another thing I want to mention. We have had, and still have, a little difficulty with the town board regarding what we call the 'little garage,' which is Eddie's place where he fixes cars for me and for the Barn. It is not a commercial enterprise and the objection of the town board, I think, can be overcome, but at the same time I want you to know that Eddie is not there for repairing any of your cars. We do that with Joe to the extent that he can manage it and handle it, and if you are in a hurry you have to go somewhere else. The garage down in Warwick is only to help you out maybe, but Eddie is not available for that purpose. I cannot justify it with the town board, which is obvious. And I think by this time you must know it,

because if I vouch for the fact that that is, as it were, a 'private' garage in which cars which are under my name are being repaired for purposes of my use and for the use of the Barn, I cannot allow other people to come in, even if they are my friends. At least, I will not want to do that now. If later on we can relax a little bit about that rule, maybe that is different. But don't bother Eddie about it. It is not right. He has his hands full in trying to keep the different cars for the Barn particularly in good shape. If we want to use them at the time when they are needed, it does require a great deal of attention.

Those are the three little things that I wanted to say, and now we can talk about Work and about questions that you might have. And we carry it on in the form of ... call it a little 'seminar,' so that you can really express yourself if there are difficulties or doubts or if you need encouragement, and we will try to answer it in such a way that I hope it will be helpful and clear. Because that many times is the trouble with any kind of a meeting or an encounter group or things of that kind: that there's an awful lot of talk and very little definition and no clarity, really. We want to be so perfectly clear about Work and Work attempts that even a little child could be able to do it. And if it doesn't have that kind of a clarity, we have to fight for it until it becomes completely clear.

I would like to help you to formulate sometimes, but it is also necessary for yourself. Not only that you have to try to put into words things that are based on your experience ... and we don't want to go too much into philosophy at this kind of a meeting, so it is 'cut and dried,' as it were. The question that I would ask is: What have you done regarding attempts for Consciousness or Conscience, and my answer would be "Yes" or "No"—that that is right—or that in my opinion you should change, or perhaps you don't understand as yet what Work means. And then we can go through the rigmarole of explaining, which of course has happened many times, and many times you can find answers in tapes, maybe a little more clarified sometimes than in <u>All and Everything</u>, but the principles are, of course, in that book and I always recommend that you read, and read much more and study.

Now, who has, during these past two weeks or so, found that they need a little bit more elucidation about their understanding or the attempts of application of what you know. And where you need help...

Huh?

<u>Paul Ostrow:</u> Paul Ostrow.

Mr. Nyland: Yes, Paul.

Paul: Yesterday in your office we spoke about some questions I had regarding Work, and you suggested that I ask a question tonight—how I should Work—as you said that I obviously don't understand what Work is. Mr. Nyland, how should I Work.

Mr. Nyland: Yah. So that puts me on the spot now, doesn't it. I'm always so naïve, almost, in saying in a conversation "Why don't you ask a question, for instance tomorrow we have a meeting." Of course it's right and Paul is quite right in asking it, and maybe it is because at that time I didn't want to explain it in detail, or I thought that if I do talk about Work that it might be useful if I, perhaps for some, repeat, but in any event to put it in such a form that it might be of more use than only to him. And although what I want to say now will be addressed primarily to him, it can be of use to all of us. Even to myself. Because if I'm forced to come down to principles of Work and to try to tell you in very simple words what is really meant, and to separate the meaning of that what is, as Work, from an interpretation of what I think; or if I give you a principle and then invent certain examples where the principle can be used and applied, it is useful for me also to be quite sure that I stay within the bounds of that what is knowledge in accordance with Gurdjieff, and that if I do deviate from that in a direction of explaining or even at times, perhaps, could have an opinion, I should indicate it, that it is a personal affair and not to be confused with that what is the truth in accordance with All and Everything.

I try to adhere as closely as I can, of course, to what is in that book and what I remember of Gurdjieff saying, at the same time it is sometimes difficult when one talks about applications. And the only way it can be understood is the verification for yourself, that when such principles are applied in ordinary, daily existence that you will receive from them certain results for yourself, by which you can recognize if that what you have attempted has actually produced the desired result, or the result that belongs to it. So that when the question came up and Paul started to describe certain effects that had taken place and the result of he Working on himself, I said "No, you have not Worked, because such results should not result." What I further said was, if they do happen stop Working, or stop making a Work attempt, and start again. Now, of course that means that if he starts again he may do it in exactly the same way and again reach the same kind of a result, and this is what I, naturally, would like to avoid.

In the first place, when one Works and one makes an attempt to apply what one knows, the description of that what is needed for such application is of course like a prescription for a

pharmacist who has to make up a certain kind of medicine in accordance with certain rules. He has to be clear, when he makes such a medicine, that it is in accordance with the rules of the pharmacopeia or that it is legitimate in accordance with what the doctor has prescribed, and the pharmacist even has a right ... when he questions for instance the quantity of material that would go into a prescription, he can call a doctor and ask him if perhaps he made a mistake. It is very much like that. One starts to understand first what is needed for the mixing or the preparation of that what is prescribed, in accordance with certain rules. Most likely the pharmacist, knowing his particular apothecary business, will know what it is for. In the same way, when we have an idea about Work and we have a wish to apply it, we must know what it is for, because otherwise it's a little useless and it probably will not give you a particular motivation.

Now, the motivation can be based first on the condition in which one is, and where one does not want to stay any longer in that kind of a condition if it can be changed. The second is that I have a definite idea of a result I would wish to obtain. Both can be used, of course, as a motivation. The first one means that when I wish to Work on myself I must have a knowledge of myself of a certain kind, and also have gone through certain experiences of trying to understand that situation of myself the way I am, in my ordinary thought remembering how I have been; and then, not liking particularly that what I find myself to be, or at least that I think I am. And logically a motivation can be based on the wish to change that kind of a condition of myself in such a way that I'm no longer bothered by what now bothers me, and, for instance that if I have a headache I would like to be cured of the headache, or if I have a problem that the problem can be solved by means of following the prescription and taking it into myself, or that regarding that what I wish to do when it means Work on myself, that a certain change will take place within me which will give me more peace or equilibrium, or clarification or understanding of myself.

The other part of the motivation has to do with an aim that I would like to reach. When I think of myself the way I am and I have come to certain conclusions about my personality as it is and as it has been developed and grown up, and as it has been exposed to different influences of education or the world around me, or different people who have affected me, or my own reading and study, and that what I every once in a while would call 'considerations' of myself—my inner life, my wish to sit and meditate—whichever way it is, I still want to have a clarification of what it is possible for a Man to become, particularly when I come to the conclusion that that what I am at the present time does not seem to fit for a definition of a Harmonious Man.

The question always comes up—what is understood by Harmonious Man—and also what is understood by the way Gurdjieff indicates 'harmony.' It leaves the question open of what a Man ought to become, because maybe he does not want to become harmonious and he would like to explain for himself that his real aim is to go and be fused with God, or to go to Heaven, or to prepare for his death—that he is not afraid of it—or that even in ordinary life a Man should become more, let's call it, 'palatable'—that is, acceptable by the rest of his friends and the people he associates with. It may take any kind of a form, dependent a great deal on what a Man has lived through and in regard to his religious upbringing or whatever his philosophy may be. And therefore the question of a motivation to become a Harmonious Man may not apply at all.

It also leaves out the question of: Is a Man as he is—and we call it 'unconscious' and living on Earth—entitled to know more. That is, is it really the aim of esoteric knowledge to be given to him; aside from the fact that if he would receive it, can he really use it in accordance with the requirements which are inherent in the reception of such esoteric knowledge; but it is still questionable for a Man, when he lives on this Earth, that he should become Conscious, and if it applies to him that perhaps it should apply also to everybody. So that then the whole process of life, as it is explained every once in a while by Mankind and the way they have to live, that one must assume that it is possible for each person to become Conscious, and maybe even one can expand it a little in saying that if he doesn't become Conscious in this lifetime, that maybe he will have a chance later.

But when I think of it myself, am I entitled to that kind of a knowledge; and if it were given to me, not only what will I do with it, but what will become of me. And this will determine the aim. Because if I say now 'Harmonious Man,' it means of course quite definitely a person who is in equilibrium. But, at the same time I may not like the word 'harmony,' because that is still questionable in accordance with our ordinary definitions in life or perhaps in music, and we do not know exactly what is harmonious for me, that it may apply also to someone else. But if we are in agreement with all of this and leave alone the rest of the philosophy of how it might apply to different people, I for myself want to establish an aim which, if I can use the word 'Harmonious Man,' is really pretty good—particularly when the emphasis is placed on 'Man.'

So it is not a question of preparation for Heaven. It's a question, now, what a Man should be, and the assumption, naturally, is that he should become a Man as long as he is a Man, and he is only a Man as long as he is on Earth. Because after he dies his body disappears. We do not

know very much about spiritual existence, and in general we won't call that what may come hereafter a certain kind of Mankind—although we talk about humaneness and human qualities, and perhaps even spiritual development. But what we usually associate with the name 'Man' is really a physical body and we say a 'personality,' so if I define it further as 'harmonious' Man and then start to write Man with a capital 'M,' it must have a very definite meaning for me as an aim towards which I wish to strive. Harmony, in the first place, for oneself would mean that the equilibrium is there, and also that it is more permanent; as it were, as if a note is struck which will 'sing' through, and the rates of vibrations can continue for a length of time, perhaps even I dare to say that the vibration rate also should become endless. And of course I have a perfect right to assume that if 'harmonious' Man, as a state of himself as Manhood, can be reached, that then he will be permanent—particularly permanent in regard to what he is at the present time, when he knows that he is quite temporary.

It is really that we want that kind of a definition to extend that far; and about that we philosophize, because it may not be possible to accumulate or to assimilate certain knowledge—esoteric in character—in a lifetime, and it may be that we straddle the issue a little by saying that perhaps the development of Man in that direction may take much longer, and because of its length that that already would indicate that at the present time he's only entitled to certain principles as fundamentals, but not as yet to all perspectives that are involved in any kind of a form of esoteric knowledge. So that then that what he wishes to become is partly secret—that is, it is not as yet open to him—but that the beginning has to indicate that that what he wants to do now should lead to an ultimate state perhaps, then, of permanency, perhaps of a certain kind of harmony which we might call in being in 'balance,' and sometimes we say is as if he is 'at ease' or in a peaceful condition—and then, of course, the requirement of a Man.

Now, that depends now what we call a 'Man' in that kind of a definition. If we want to use Man now with a capital 'M,' it has to be contrasted to a Man with a small 'M,' which is us as we are. It would require a certain knowledge on the part of ourselves in describing what an ordinary Man is, or what he is as a personality and all the different characteristics that he has and where we—every one of us—are indicating by one's own personality which part of the totalities of all possibilities of manifestation—or perhaps possibilities of feeling in different ways, or the possibilities of even mental development—determines for a person what kind of personality he is, and leaving it completely to the totality of Mankind to describe really a totality of a

personality, this time with a capital 'P.'

So if I start to determine now what is Man and I know that I am a Man with a small 'M,' I have to find out first what I am, otherwise I would not know into what it could grow up. So, for me the problem is first a knowledge of myself, and a knowledge which I must acquire when I am on Earth, and a knowledge for which I have to seek out esoteric knowledge and for which, at times, I may have to ask to be given to ... so that it can be given to me, if possible, by a higher force, which of course knows more and perhaps is willing to tell me. I can go around and ask every person a little bit. I can study and I can learn what the so-called 'masters' have said, I can also delve into all kind of religions and what Gurdjieff calls the 'Messengers' from Above; and all the different things that are in relation to any kind of a religion which has been on this Earth or even any kind of a culture that has existed as a civilization, but I still don't get very far by just studying it, because I'm always confronted with a certain aim that has to be applied by me.

Now, if I think about when to apply it, I have to emphasize the necessity of remaining a Man, and gradually growing out or evolving to become what we now call a 'real' Man—that is, with a capital 'M.' So the direction towards becoming angelic, or a direction towards living in Heaven, or the direction towards sitting at God's feet are, for the time being, excluded. Also is excluded, if I know myself well enough, that I become a good friend of an archangel. Also, if I know myself even a little better I start to doubt if God would pay attention to me, and if I start to consider myself even in an ordinary way, I realize that I'm nothing else but a little bit of something which happens to be on this Earth; and I call myself a Man on this Earth, but I'm a very poor replica of what a real Man should be.

Now, that depends on what I actually have thought about, so I call first on that what I have already as knowledge. You see, all of this has nothing to do with Work, but it is a preparation for it. Because if I once understand the real reasons why I should have a motivation for wanting to Work on myself and I really understand it within my Being—within my, as it were, 'bones'—then I can be more assured that I will be able to overcome difficulties. Because my wish to Work becomes very sincere, and I will not take "No" for an answer.

So, first this question of knowledge of myself, or a consideration of how I am in ordinary life: How I behave as a personality or an ordinary person in relation to other people or what I, in living how I spend my time, energy; what are my aims in ordinary life, why do I spend it for one thing or another; the consideration of how I look and how I am regarding other people, the way I

utilize my feeling or my emotional qualities, what are the results that I see with my own eyes that are produced by certain states of myself, of that what I want even sometimes to communicate to other people and the way I do it. I see my particular status in ordinary life having a certain 'level,' you might say, particularly in regard to those people I have dealings with, how I treat them; do I think they are my servants, do I look up to them, do I flatter them, do I become angry when they don't know what I already know, do I judge them by my own mind and my own, brilliant mind or am I nice, kind—whatever it is, all of that belongs to me as I walk on this Earth and want to pretend, to start with, that I'm interested in further development of myself.

The conclusion, of course, that I must reach is that I—I said it already—that I'm a very poor specimen. And if Gurdjieff says 'slug' I may even object to the term, but if I consider macrocosmos and microcosmos, if I consider different structures of myself with the cells, little as I know about it, and then dig deeper into scientific facts which exist for the building up of molecules and atoms and electrons and the rest, then I see not only how complicated I am but also how little value there is in me when I compare myself to the totality of other people. And so, when I start to look at myself and really become serious and honest and I see my behavior and it certainly is not everything that it is supposed to be, not even in regard to ordinary life; and there are many times I don't want to do anything because I'm lazy or follow the line of least resistance or try to get away with a little lie, or by implication assume that the other person doesn't know really what it's all about and feel satisfied when I am a little bit superior and perhaps even step on someone else's toes; or whatever it is—maybe I happen to be in the army, become a general and I have as an aim to kill as many North Vietnamese as I possibly can—whatever the psychology is of me, whatever my mind happens to think about, whatever it is that I feel towards others, and including my vanity and self-love and all that what Gurdjieff many times mentions in <u>All and Everything</u> in a very general way; when I take <u>All and Everything</u> and I start to assume that Gurdjieff is talking to me and that Beelzebub addresses me when he talks to Hassein in a certain ... when Hassein has a certain quality that perhaps he talks to Ahoon as his servant and that that becomes my body, and that I must understand that when Beelzebub makes trips to the Earth he really comes to me and sees different sections of myself as I behave in ordinary life and tells me, at certain times, that such sections of my body containing different organs, that there is something wrong with me.

The definition of a Man with a capital 'M' should be that a Man is a person who can, at any

one time, do what is necessary to be done, which of course is based on his clarity of thought and his wish to do, and that that applies to all conditions which are available on this Earth and in that way could become harmonious. This, of course, as a definition if I compare myself with that and then look at myself during the day, I know well enough that I am so far removed from it, and that I really have to first get up and start standing before I even can walk; that I am very much of a cripple, or even sitting on the floor and cannot get up and crawling like a little child.

Now, whatever is the opinion that I have of myself, I think that in the first place has to be justified in accordance with a little different kind of a measure. Because we are now talking about two different aspects which ought to be inherent in each person. One is, quite obviously, his life on this Earth and his behavior in regard to the rest of Mankind or, let's say, to those people he has dealings with, or sometimes I say with those people he influences in a 'sociological' way—without knowing them. That is very definite: That we must understand that the reason for being born first has to be found out, that I must know for myself why I happen to be on this Earth. Because maybe I should have been somewhere else and I was misborn. Or, whatever has happened to me, I cannot deny the fact that I am now here, also that I know I want to protect my life the way it has been given—whatever has been given, whatever I now wish to take as my own responsibility and with which I wish to grow up—and then when I say, regarding Work, I want to grow further. We leave out, now, the reason why a Man does not grow out, and we can say simply that it is not 'natural' for him to continue to grow; and that may be true, but we're not talking then about something that is natural. The other side becomes a supernatural aim. That is also inherent in a person, because at times each person has an experience which is—may have it—which is not at all of this Earth. He says it is like Heaven, or it is as if he is out of this world, an experience then ... does experience something out of this world, meaning by that, it is not subject anymore to the laws of this Earth.

Whatever it is now that a Man understands about himself as a twofold entity: first an unconscious state, the second the desire to create a Conscious condition. By unconscious I mean the brain as it functions as a mind, plus that what is a feeling because it belongs to my unconscious state as a personality, and also the forms of my behavior as manifested by my physical body; and also included in that, that what is instinctive and that what is a wish or a desire on the part of the body itself. I do not know if my mind has a wish. Perhaps it has for the accumulation of further knowledge. It is quite possible. I mean by that, the mind by itself. And

I don't know really if my feeling has any kind of a desire for wanting to be different from what it is; because I assume that the feeling already is satisfied; because you might say the feeling, as it is now manifesting, has at 'its disposal' my whole body to really interpret what it feels, and it is not at all at a loss and it is quite complete from the standpoint of the feeling—whatever there is of it. If I look at it from a different standpoint—of what is needed for further development—then of course I can see certain flaws in my feeling combinations. I know that the feelings are not deep enough. I know that there are not very many, and sometimes I even question originality of a feeling of my own. You see, I don't have that trouble, really, when I look at my mind, because the mind is fully adapted to my living on Earth. All it is, is incapable of a visualization of something else that doesn't belong to the Earth—unless a certain shock has taken place in my mind which makes it, to some extent, topsy-turvy, and that then the mind itself becomes really cognizant of certain states which I determine as ... by saying that things are upside-down, or that I see a little mosquito as an elephant, and reversely.

Now, we don't have to worry too much about the mind. We do worry about the acquisition of knowledge of oneself. In the first place, it's incomplete because my experiences are incomplete compared to many other people. My feeling is incomplete because apparently it has no particular originality, and many times it depends on the imitation of what I see other people do or when I hear them talk about it, and my mind apparently is enough to get along in this world and even to become respected. But now I think of what is the development that I really am interested in when, as we call it, I am a 'black sheep,' when I recognize that there are certain things in me which do need development and when I, in my good moments, become a little sad about not having the possibility of knowing exactly what to do about it. And then there is a tremendous doubt that comes to me: Do I actually see myself as I am. Do I know what I am; or if I do see it, do I explain why I am the way I am because I like to explain it since I like myself the way I am. And this ought to put a good question to anyone who wants to become serious about himself: Am I really the way I think I am; and that what I am, to what extent is it really passable—let alone that it is already developed a little bit.

Even in ordinary life, what do I wish. I've explained sometimes that the desire for a Man to want to grow up when he is young is really a detrimental influence for him, because it makes his judgment quite wrong and he cannot compare himself with that what he is and others as they are; because there is constantly a difference between them, and that what seems to be higher or

more desirable I of course would wish to become, and such a statement for myself is based entirely on an unconscious world. The difficulty of finding first one's inner life, I think is quite obvious. Because in that, my feeling does not help me; it sticks to the manifestations of my physical body, and in that respect I would say it 'lowers' itself. Because if there is a development in the different centers of Man, the physical body is probably at the lowest level—although it does contain organs which have a higher kind of a function, like my feeling and my mind and even sex—but it does not mean that that what is predominant for me does not have the most value for myself. I would like to believe that my feeling is worth more, but there is so little of it. And when I take my mind it becomes quite unreliable, than only for certain instances where I cannot be confronted with anything else because everybody else seems to think the same way so I think in that way, but when it comes really to an understanding of my mind, then I know that it is limited to that what I have to do on this Earth, and only the shocks which can come every once in a while indicating a possibility of a different kind of existence, will make me think about the possibility of a future which is not linked up with this kind of living on Earth.

All right.

side 2 I hope you don't mind that that particular question that Paul started to ask about, that it leads to a discussion of this kind. Because if you have ears you will hear in it constantly reasons for Work; so that afterwards when I want to explain what is meant by it, you understand the reason why the prescription is given in the way it is given. It is in order to eliminate, in my ordinary, unconscious existence, or to hit exactly that what is an obstacle in my life; that I want to call a 'prescription,' so that then what is now an obstacle to real self-knowledge can be removed as an obstacle, and that then as a result self-knowledge in its truthful sense will become available to me.

You see, we talk now about the different values of the three centers. And there is of course the quality of the possibility of evolution which exists for the two centers—that is, those who are, as yet, not completed—and does not exist as much for the physical body. The consideration for wishing to Work on myself starts first with the realization that I am incomplete in my feeling center and in my mind. It does require a great deal of thought to admit that, because your mind will, in that respect, be your enemy: to tell you that the mind can do things and that you don't really need anything else at all. And the mind is so clever—by association, by rationalization processes, by all kind of conditionings into which the mind has 'fallen,' as it were, as a result of

having to think about the experiences of ordinary life—that I say it has become an 'enemy.' But that what actually the mind thinks about the personality is that it is a friend; and it offers all the treasures of Heaven when the temptation comes, and you are on the mountain and the devil shows you all that what might be in store for you.

It is a condition of the mind; like Faust goes through after he has lived his life and has investigated everything that there was available, and finally comes to a conclusion that he is an idiot; and that even he selects Mephistopheles to take him around and to show him and to see and interpret for him, because that's all that Faust is still entitled to—or at least what he has not done as yet—and it is his only hope; so that then when Faust continues to 'investigate,' as it were, the world, he is following many times that what is given to him by Mephistopheles, which is his clever mind but this time a little bit more detached from all the knowledge that Faust has already accumulated in his education. And whatever the results are, you know if you have read that; you understand that even at the end ... and the whole question of experience with Gretchen and love and all that what belongs to a Man, also being interpreted by Mephistopheles in a certain way; the relationship between Faust and the brother of Gretchen, who stood up for his sister, of that what finally is the conclusion—that he is saved or that he is damned; and whatever is in the second part of Faust as a philosophy a little bit more extended—the conclusions one comes to when one starts to continue to think, is that one really does not know very well how to get out of the chaotic condition in which one is, and that the totality of what is given in the mind is so confusing because it is a labyrinth ... and there is no thread of Ariadne that will bring me back again even to the entrance, and I get lost in it—completely out of place—not knowing which way to go.

When this happens to a mind, then it's time for a person to consider ... not the devil; not any longer the Earth; not any longer that what is given in friendship from different people as good and well-meaning advice; at that time it is really the time for a Man to consider himself and to see what is still potential within him. This question of potentiality and how much one can see of it, how much is already uncovered, how much is still covered that should be uncovered to give a chance to the potentiality to become, as I said the other day, 'actualized'—that is, that it becomes apparent and useful—all of this depends a great deal on the type of a Man, the way he has been brought up and his strength for wishing to continue, and not to give up. And then he will fall by the wayside; so that even when one says that Work is a possibility for each person

and that it is esoteric knowledge which, in time, need not any longer be secret, it will remain a secret for many. Because that what a Man, as possibility, could become—and what we call then a 'probability'—is really the difference between a person who finally settles down and says "Well, it's all right because I happen to be on Earth; and I'll try to become as good as I can, but I don't want to be bothered anymore by my inner life, because I don't understand it"; and whatever other reasons he will give, the probability—that is, the changeover of the possibility into a probability—means that a Man in such probabilities has a belief that he can actually grow out of the condition in which he is, and that he will try constantly to find his aim and the method of reaching it.

When the probability goes over into the actuality, those are the people we want to talk about, and with, because for them certain things have taken place. He has come to the conclusion that his personality the way it is—and the conditions on Earth the way they usually are—that all his habits and the different ways he now is using with his mind explaining things, the way he is living in a habitual or a cliché form, is not going to give him that what he really wants. This is one conclusion. The other conclusion is that there is something like a Conscience which reminds him of the sanctity of his own life. And then when he starts to consider this question of his own life and realizes that it is in the form of his body, or in the form of his feeling center—his solar plexus—or in the form of his mind as it thinks, or in the form of his sex organs for production—that is, for creation or procreation—that then he starts to encourage his mind to try to think about what might be a conclusion if life and form could be separated.

In that respect his ordinary mind gets stuck, because it is not capable even of drawing that conclusion, very much the same way as when a mind looks at the feeling it associates the expression of a feeling with the condition, or the state, of a physical body. We can theoretically, every once in a while dream about the possibility of an existence of a vibration rate only, which we could call an 'emotion, but we cannot in one's mind, at the present time, conceive of anything that is non-associative. And this is exactly the reason why the mind cannot be helpful, than only up to a certain point of bringing you to the conclusion that something ought to be done.

For that I think a mind can ... we can be very grateful for—that a mind comes to a conclusion that you know something is wrong in some way or other; not being able to tell what is wrong, but that something ought to be done by a Man as he is on Earth, and during his lifetime. Constantly having in mind that his death will come too soon, that he has to do certain things

now, a Man starts to look around, really within himself to see what he has and see what might be possible for further growing up. He becomes interested in questions, of course, of life as a whole, also of evolution and the meaning for himself. He reads every once in a while about an individual, of that what really belongs to a different level of Being, not of this Earth but more to the realm of angels and archangels, or those like Algamatant, those who are All-Quarter Maintainers; or whatever there is that he determines for himself that perhaps exist in a different kind of a world, that he would like to understand himself a little bit more; and seeing then that the potentiality perhaps could be in the fact that his feelings can deepen, and deepening more and more and that they become ... could become inclusive of the different forms of life which, at the present time, he excludes.

The question of a Man understanding his selfishness and his self-centeredness, is at the bottom of that kind of a procedure of thought. Because he must understand that that what is life, of course even if he says that he is 'responsible' for it, he has to do something with it. It does not help him very much to say this, but when he starts to think about the possibility of an existence of his emotional state independent of his body, he would have the key for a permanency of an existence which is not subject to the laws of destruction which pertain to the Earth. And for that reason we talk about a method which really could indicate what it might be if that what is now feeling or emotion is separated from that what is the manifestation of such an emotion, hoping then that in understanding that as a form of life, life could become clearer and closer to a person when he has no particular reason to be bothered by his physical body.

The search for self-knowledge must now be in that direction; it has to understand the body as a form, and not as life. It has to look at that what is potential to become actual as something that has to be fed; it has to deepen emotions as much as one is allowed, including, then, into an emotional field certain forms of life, but preferably life itself if we could imagine them without form. And for us the first possibility is the imagination of something that is spiritual; because in that the form is already like ectoplasm and doesn't have the density of an ordinary material body. So that Man then starts to think, "what is needed for me to grow up." Looking at his mind and knowing the mind the way it is functioning—and as I say, not being able to be free from associations—I want to make an aim for that what could became a mind in the future, functioning freely in an intellectual sense so that then that mind could function, regarding me, also in a more Objective way than it does now, because associations make the mind subjective.

This leads altogether to the formation of something in the name of the Lord existing with us on Earth, and becoming for us a Messenger from Above, personalized. Because we do not know how to reach God, but we can pray for assistance so that then He could send some kind of an entity towards us, wishing then for us to be able to receive such an entity and giving it room in our daily life. This leads to the creation of the little 'I' as an entity in which that what I now wish is to provide a place for, I call it, a 'Messenger from Above,' really what I mean is that it has to give me information of a certain kind which will lead to my freedom, and particularly the freedom of my emotional state from the physical body.

Now, all of this implies that if this entity could be created and, by prayer or by sincere wish God could send that what is needed for the filling of that entity which I then will call my little 'I', created by me and quite definitely being claimed by me, that I can expect this little 'I'—now in a certain form or entity existing for me—giving me information which will be helpful for the further continuation of the development of a potentiality into actual and reality, and also that it will enable me to have a separation possible between my physical form and that what is life. And I call now life as a beginning in a form and not a form, or in an entity and not really an entity; in that what is, let's call it, of 'lighter density' than the form I am acquainted with, and I call that the possibility of my 'emotional' development.

This is all inherent in when I wish this little 'I', when created by me as a result of a sincere wish, to function by telling me two things. One is, be free from that what is manifesting your feeling; the only way by which you can do this, says the little 'I', is by the 'acceptance' of that what is your body, without any further questioning, as that what exists, and to exist ... the existence then without having any wish for changing it or criticizing it. So that there is no feeling needed about the body. The body, in accepting it as it is, does not need any feeling; so that then what went usually in my personality to the feeding of my feeling as manifestation, is now energy which is free to the feeding of that what is set free as a result of my so-called 'Work on myself,' this time in the sense of Impartiality.

Now, I have to add to that something else, because I'm not entirely clear that if I make such a statement—and it is made in my mind because I have to formulate it in such a way, and also I have to be sure that that what is a fact of my existence is recorded in my mind—I cannot as yet do away with my mind; and although it is my enemy, I have to make it function at a certain time, or for a certain time-length, in a certain way that it can receive such impressions of me, I call it

now, 'Simultaneously.' By that I mean that there is no chance of any association of the mind to be attached to it, and at the same time I solve the problem of being free from thinking by the assumption, at first, that that what is the going-over of the future into the past must go through the present. Because that is the logical sequence of how time as a current flows through me, and to be free then from past or from the future, free from memory and free from anticipation, leads to a knowledge of the present which I indicate as saying "now," meaning by that the Simultaneity of that what is taking place as recorded by my mind at exactly the same time. But I cannot use the word 'time' because that is associated with the past and the future, so I say at the same 'moment,' and in order to illustrate what I mean by the acceptance of myself, I say that my mind now should accept the existence of that what I am physically, *now*. Then I'm complete in that sense: I have the complete prescription.

Where will I place this little 'I'. Obviously the little 'I' in the beginning, for its formulation will be a little bit more at home in my mind than in my feeling. The trouble is simply that my feeling, as it is now and with my wish to deepen it, is not really clear about the place where it should live. It is really not clear at all in what a feeling is. Because although I say there is a 'solar plexus,' I also know about various nerve nodes which function as a feeling for me which are distributed over the totality of my body, and although they are in communication with my feeling and my solar plexus concentrated as a place for my feeling, they are not the totality of my feeling. And therefore I cannot use my feeling in the beginning for a settling down of my 'I'. All I can use of my feeling—and when it is sincere I call it 'emotion'—is my wish for the creation of a little 'I'. So I settle now for the possibility which is most likely to be successful, as a little 'I' in a certain part of my brain. We've talked about that many times—that that is a possibility—since the brain has different 'departments,' I call them, and there is one department, among several others, which is virgin field, where the equipment is there but it is either rusty or it has never been used.

I leave it alone—what actually the case is—the indication is that it has been used but is not used anymore, it has atrophied and it is rusty but it is there as equipment; and we don't want to talk, now, about the difficulty of placing the little 'I' there in the presence of all the other departments which, in the beginning, are jealous—'bad neighbors,' as it were—also the activities needed for the little 'I' in accumulating knowledge and in doing that growing itself. Because I have asked this little 'I' as an entity to have one particular property—Objectivity—and I've

explained that to my ordinary mind as meaning three different steps or requirements. I've called it 'Observation'—that is, noticing in a certain way—which means, from the standpoint of Work, that that noticing should become an Awareness when the other two requirements are fulfilled; that is, when there is participation in Impartiality—when there is that 'separation' of life, as it were, or feeling *from* the form—and when it is Simultaneous, which is indicated by 'now' and gives me freedom of associations. So that then, the little 'I' is endowed with the possibility of Observing, Observing Impartially and recording a fact of existence at exactly the same moment when it takes place.

If this is the little 'I', my attempts must now be first for the creation ... first for that what is a wish in the creation—the endowment with how the little 'I' should function, and that what is necessary when this little 'I' functions—for me to receive as information of self-knowledge. It is a knowledge of myself which sometimes is called 'ego,' which is nothing else as a personality existing on this Earth in different kind of forms. And my wish to become acquainted with this ego—or myself—is first to acquire knowledge. Then I wish this knowledge to be truthful all the time so that it could become for me reliable. And when that as knowledge is truthful, it will give me freedom of separation of physical center from emotional, it will also give me freedom to feed my emotional state by the constancy of my wish, it will also give a chance for my brain to be affected by the presence of something that is of a higher quality, which I call 'Objective.'

It is logical, now, that this kind of Objectivity, when this little 'I' starts to Observe and I—when I say I this time, my unconscious state—receives knowledge which is self-knowledge and more truthful, that certain fundamental changes will take place. I said already my mind will change because of the presence of something that is higher, and gradually there will even be friendship. My emotional state will finally reach a resting place in the form of my heart, and there it can start to form the continuation of my Kesdjanian body. It also means that that what is my body, gradually being separated from the necessity of being used for the manifestations of my feeling center, can exist on its own and then become proper in the place where it belongs in relation to both my feeling and my mind.

I do this sometimes by means of a few exercises, and one of them is Sensing. Sensing exercise is an unconscious exercise which gives my body an attribute which, at the present time, it doesn't have. The reason for giving it that attribute is because I take away the feeling and, you might say, the physical body could become a little 'lost'—of not being used anymore for the

feeling, for expressions in different manifestations—and in order to prevent this body to get lost I give it another attribute which, for the body, is expressed as Sensing. Sensing for the body means an acknowledgment of its own existence, in which the mind helps by producing a certain attention, from an unconscious mind, being sent to certain parts of the body and being Sensed; and creating, then, the sensation of existence of the physical body and returning to the mind, as if by reflection, that what has been given as attention in the form of a recognition of the mind of the body existing. At the same time, nothing is said, with this, that that existing, and the way it is given as knowledge, is Impartial. So it is not Work, but it is a help for Work; because it furthers the possibility of the physical body being able to stand on its own feet and to give freedom to the feeling body to develop further, without the aid of the physical body as a need for expression.

Now, you see, Work means this: The creation of that what I call a little 'I' which I wish to be Aware, which is a process, you now understand is quite different from a thought process. Because Awareness means an acceptance without thinking about it, without any memory, without any wish for classification, even without a name. No description. An Awareness is that kind of a thought process which is comparable to the realization of something existing, like a flash creates a consideration of an existence, like lightning, of that what is then lit up, and after the lightning disappears it becomes dark again.

The little 'I' in its functioning, in the beginning is like a firefly. It's lit up when it flits through the darkness of myself. I do not know what causes it to light up, I don't even know if the little 'I' is conscious about that. I only know that the little 'I' has a function to fulfill, and by its nature of being created in the way it is and by the nature of little 'I' as having been endowed with possibilities, is compelled to function that way. That's all I know. But when it functions that way, in the process of Observation it gives light. This is called 'light on the path.' This means, at times when it is very deep and quite concentrated, 'illumination.' It indicates, by the word 'light,' that what is the aim of a Man when he has an aim for himself that he wants to pursue; and this light in front of him, if such Awareness could remain in existence would create for him the aim of an Awakened state in the form—I use it again as a word—of the little 'I' having grown up to its full-grownness of its own development.

Now you see this picture. That what I am on this Earth needs that kind of attention to free itself, as life, from the subjectivity of this Earth; and I now constantly introduce into my own personality the possibilities and the actuality of that what is Objective in the nature of

Objectivity, which I call now Objective in the sense of 'Great' Nature—which means freedom from Mother Nature, which is only concerned with the Earth, as we know it here on this Earth, as Mother Nature. So that then when I start to Work, what is the accumulation of the data, the facts about myself, provided now I could make this Awareness continuous and make it longer than, in time-length, a second; or make it longer, in an Objective sense of a moment, by expanding it as if it goes into a sphere of existence, as if it could outgrow dimensionality.

I don't want to go further into that kind of description, but you see what the aim is and how clear the prescription is. I am now in ordinary life. I am sitting. At the present time I happen to think about Work. I know that this time I must try to create, while I am talking, that what could become Objective to me and remain in Objective ... in an Objective state while I talk, while I formulate thoughts in my brain, and while my body is sitting the way it is. So I wish this little 'I' to be parallel in existence of my unconscious existence for my personality, created for the purpose of receiving about my personality Objective facts; and the wish which I constantly have in my unconscious state wishing to continue to create the little 'I' so that it could continue to exist in moment after moment, which means moment expanding into, you might call it again, a 'larger' moment—or a more intense moment, or a more extreme moment, or a moment without dimensions—that then this little 'I' continuing to exist and fulfilling its function of Observing me Impartially and at the moment constantly being present to the manifestations of myself, is then being fed by my wish, in unconsciousness, to become a Conscious Man. This is Work.

Now, I wish this little 'I' to grow up as fast as it can mature. I create conditions in such a way that what is needed for the feeding of my unconscious state requires very little energy. I reduce that what I am, as a personality, to practically nothing existing than just sitting in a chair. I even reduce tensions of myself. I even reduce that what is necessary for breathing, just to maintain myself. I try to reduce my ordinary mind by relaxing my body, my feeling and my mind, and to take out of it thoughts which I call 'unconscious' because they are carried on by my thinking, mental process. In order to do this I first want to see that the conditions are conducive, that I don't try to make a mistake of converting energy for a higher purpose and applying it in conditions which already are, from the very beginning, written up to be a failure for me. This is a requirement that I must set to myself when I come in contact with esoteric knowledge; because I want to have the proper attitude toward such esotericism, moreover I would like to be on the right side of God, I also would like to be understood by the little 'I'. I want to be quite sincere,

and I also wish to be responsible.

So that in this process—selecting manifestations which are not complicated; certain movements, certain little tasks which remind me of the wish to create a little 'I'—no task is needed for anything when my thought already can supply it. A little task reminds me that there might be a little bit of a disturbance in my ordinary, mechanical behavior, as soon as it is disturbed that is associated with my wish to Work on myself, then I Work. The task has no further function to fulfill, and sometimes even the thought of a task is already enough to remind me of my desire to Work.

So when I now say I wish to Work, I create or I take conditions which are so simple that my mind does not really have to function about it. I use habits. I am reminded by habits by making them again a little intellectual so that they come to my mind, but otherwise I don't want a habit to become too much directed, because it would require energy. When I now take a habitual way of walking—of just walking, about which I have really no thought and no particular feeling either—I don't have to like my walk. I just want to go from one place to the other. I can even leave it to my body to walk when it gets up; it automatically walks because it sees the door, so I go out through the door and there is no mind then, the result is energy available. I de-tense, the results is energy available. I try to relax my feeling because I don't want to have the emotions that disturb me, the result is energy available. With that I Work. I convert it by my wish. I give it, as it were, a 'name' to be directed to a higher level of Being in the form of the creation of a little 'I'. I use walking. I use my posture. I use my voice. I use any kind of movements. Gestures of my body. I use my expression on my face as a movement. All of that reminds me: "Yes, I have a wish. I want to make the potentiality of my inner life real. I want to build a Kesdjanian body." That is my Work, and I repeat it ten thousand times; as often during the day as God will help me, to remind me, and as much at my little 'I' is allowed, by my wish of feeding it, to tell me the truth.

I hope, Paul, this helps you, that you now can Work and in a very, very simple form. And you will be freed from all side-effects, because now you can be open and there should not be any pressure whatsoever, than just wishing to be; as it were, to be led by God and He can take you by your hand.

I hope you all could use it. You will excuse... [tape runs off]

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